CHAPTER VIII.

THE RISHIS' CONCEPTION OF GOD AS ABSOLUTELY UNDIFFERENCED BRAHMAN: THE DOCTRINE OF VISHUDDHA ADVAITAVADA OR UNQUALIFIED MONISM.

It will be seen from the foregoing chapter how marvellous, what a deep mystery is God's creation, the evolution of the finite from the Infinite. He, the One Infinite, the Eternal, the Universal, the Great Original, converting Himself into material manifestations and modifications ! How does He, the Supreme Spirit, who is self-manifest and eternally revealed to Himself, manifest Himself as the life of the individual in the stream of time ? Is this not a mystery ? How does He, who is Eternal, manifest Himself as fhe changing world and the changing life of the individual, remaining eternal all the same ? Is this not a mystery ? How does He, who is All-knowing and Infinite, appear as ignorant and finite in the life of the individual, remaining All-knowing and Infinite all the same ? There is no doubt that He does so and it is also true that an Eternal and Infinite and All-knowing unrelated to the changing and finite and ignorant is meaningless. Nevertheless, the Eternal becoming changeful and at the same time remaining Eternal, the All-knowing becoming ignorant and at the same time remaining

All-knowing, the
Infinite becoming finite and at the same
time remaining
Infinite; all this seems to involve a
contradiction. This
apparent contradiction is the mystery of
creation. It is
their inability to solve this mystery that
seems to have
induced a few Rishis, perhaps much
against their logical
conviction, to set down creation itself as
unreal and merely
apparent, notwithstanding their realistic
descriptions thereof
in their teachings, thus unwittingly laying
the seeds of the
later theory of *Maya* or *Illusion,* so fully
developed by Sri